

Meeting of Wednesday, December 27th, 1961.
Christmas - M-260

This time I want to tape this what I want to say. Of course it has to do with Christmas; it has to do with the New Year. It has to do with the foundation on which we are now, which is the foundation of our work, and what we have tried to do and what we at the present time understand. And what it is that we now try to recapture, or at least try to think about, and also try to formulate and to try to form an idea of what it is that is at the present time a foundation or that could be used by us as a foundation of knowledge and an understanding of what it is - that what represents our being. That, that is, of course, Christmas. It is something that we start at the end of the year, fortunately that it is at the end of the year. If it were not at the end of the year, it may be if it was in mid-summer, we would probably have after that also, you might call it, a New Year. It now happens to coincide with chronologically a New Year that starts, and then with the first; and we can assume that between Christmas and the New Year we have a certain period of thinking about it. It really doesn't matter very much. Every once in a while we have to come to our senses. We have to take stock, we have to take account, we have to realize what we are, what we are doing, what we have done, and on which basis we will try now to continue.

The meaning of Christmas for us is that we are now realizing that certain things could take place, and that even if we have intellectually a certain understanding about that perhaps we could be two, or that perhaps something in us could be separate from our ordinary life; that we have not as yet sufficient knowledge about it than only the assumption and sometimes the experience as if we are two. It doesn't help us that we state such a fact. It only starts to be useful if I can be in one or I can be in another. If I'm in one, that is my ordinary life, there is very little chance that I, than only at certain moments, can see the possibility of another kind of living. But if I am in the other kind of living, that is if I am really in a certain state of being where a variety of different things that now affect me in ordinary life become as if nothing, then perhaps it is possible that if I could live there, that at the same time I could continue with my ordinary life. So that really if I say I am two, it means I'm in one or in the other. But the difference between the one is that I cannot see the other, whereas in the second place, if I could be in the new state of being, I can see the first. Now that what is new in us, that what is being born, that what is really us, of which we gradually become conscious, is Christ. That what we are in ordinary life is Jesus. And it is the combination of these two that we must start to see in what respect we actually could assume that that kind of a process takes place in us, and with which we then could approach our Father. Our Father is His Endlessness; our Father is also our head.

What is it in us that makes us, if we can, behave Christlike? That is, that we can emphasize that what is more reality and that now, even if it is very small, should have the possibility of further growth? For that we have to use, you might say, Jesus. He is the only one who could be in contact with Christ, by means of the Father, which is our intellect. Now we start with ideas in our head. We have to work toward something that I call Jesus; it is my body. It is my ordinary manifestation and it has to touch that what is Christ which is my feeling. Now I try to bring about the combination of these three. I have ideas which ought to be clear. I have the possibility of an application which is in my behavior, and I have the motivating force which is my feeling. The three of them together as functions of myself as I know myself as personality, could become a

being which really could exist based on the Christlike quality of my feeling and more reality of myself, willingness, a certain willingness to sacrifice that what is my body for the sake of achieving and acquiring more understanding of my life. This is really the whole point. I try now at Christmas time to remember myself. I try to see that what has gone on as my experience during the year, and during the past years; and I find myself now in a certain state, a state of being. Whatever this state of being is I do not know. I only will know it by my manifestations. But in any event the more I can now see what my manifestation is, and how I, even when I'm trying, that I know that I cannot do, or rather that I fail many times in wanting to do, really wishing to do and not being able to do, that I come to a strict accounting with myself without fooling myself, without interpreting or misinterpreting it, without wishing too much, hopefully expecting that certain things are possible without, you might say, having my feet on the ground.

Now that what has to be born, that what has to be fed, that for which we gradually become responsible, is that Christ in us. It is the purity of my feeling. It is the way by which I approach life. It is a motivating force by which I will do, or by which I will think about people, and my relation in the first place has to be on that kind of a basis of wishing to understand others, wishing to understand myself and wishing to be. And constantly this wish has to come to the foreground, under the direction of my head, with the understanding of my being and with my willingness of the body to conform to that what I understand. It is the combination. I become now, as it were, if I understand my feeling well, if I understand what is, you might say, in store for me, if I understand what kind of responsibility I take, if I want to take that responsibility; then I have the duty to try to feed this, to try to create such conditions by which this what is now small can grow and take gradually over from that what is now predominating my particular life, that is usually my body and sometimes quite definitely that what is in my intellect. Unfortunately emotionally I don't have much of a language, and I don't really know that even if I feel certain things, how to put certain ideas that I may have intuitively to practice, because my emotions run away in a variety of different directions without having any line, a direct line to which I can adhere.

So under the influence of that what I call clarity of thought, I now want to see what is my motivation in my life, and then I know and I find that that what is in my life, that is, whatever my body is in its variety of different wishes is very often in the way of that what ought to be as far as my emotions are concerned. At first I can't understand it because I am assuming that what I wish with my mind, that I ought to wish it with my body, and that because of that it is right. It is not right. Many times I tell myself that it ought to be right because I want it to be right, and I don't want to make a sacrifice at all. The sacrifice is that I start little by little to see what puts an obstacle in the way of that what I now have as knowledge, and then to use that what is my body with its wishes, with its ability, with its dexterity, with that what it is, with that in small things to be used for the purpose of making my feeling grow. I can also say that it is necessary to collect my feelings into one place. Sometimes I've connected it or called it the parable of the prodigal son. It is the son, that is the son of the father, has gone away to a far country, and is now remembering how it used to be. It is as if in my body, the different parts of my nervous system, that is that what now is emotionally involved when I say I like or I dislike, or when I hate or when

I love, or when I respect, or when I have that what I call my so-called feelings emotionally being involved, is as it were spread over the totality of my physical body. And it is away from my heart, and that in each place and at certain times, these parts of that what ought to be my feeling center, what ought to be one, remembers how it used to be when I was a child. And because of that I remember how it was at the time I was, you might say, home, when I was still in my Father's house, that is when I was still unspoiled as a child. And then I wish to return because that what I now experience as ordinary events of daily life are not sufficiently satisfying, and sometimes I even compare it to living with the swine. If I see myself well enough I know that that what I am and the way I manifest, and the way I carry out, or the way I'm acted on, or the way I happen to live because of others, and what I do for the sake of fear or instigated by a variety of other motivations, that many of these things are not really worthwhile from the standpoint of being a real man. I must learn to discriminate, and I must learn to be able to give up. I must learn to see that that kind of giving up becomes the food for feeding that what is now small. I have to look at that, that I wish to take care of it. I have to wish for myself during this coming year that that what is now precious in me, that that actually receives its proper place, and that I put it constantly where I think it belongs in accordance with my understanding of what is required for something that I call sacred; and then at times to protect it, and at times to dare to show it, in any event at all times to try to live in accordance with it; to have it with one, to make that part of one's life, to live in one's life not as a hypocrite but as a person who honestly tries to follow that what is most precious for him, and not to be ashamed. The wish for this year is not to be ashamed, not to be dishonest, to take the responsibility for whatever we find in ourselves of that what is, what we call the highest or the most sacred, and really to try to live in accordance with that to the extent that we understand it and to the extent that we are able to sacrifice our poor little wishes which constantly get in our way, or certain things that we believe are so absolutely necessary for the well-being of our body. All these things gradually should disappear, little by little, step by step, not overnight. I have to loosen such bonds, this kind of bondage under which I live, this kind of influences that I am now subject to. I have to introduce certain things that will dissolve them, sometimes a little stronger, sometimes a little weaker; but I have to be up and doing every day. Maybe we can make that kind of a resolution to try to do our best in regard to ourselves, to try to see what is really in our way, and what should be eliminated, so help God.

I want to be quite honest about next year. You must understand this. When I talk about seriousness, when I talk about honesty, it is necessary for me to be honest with all of you. Some of you don't belong to our group. Whatever I say stays within your ears. It need not go out; I prefer that not to go out. But I want you to understand it. I've been thinking about it a long time and I have come to certain conclusions. And I share the conclusions with you because I feel that you are entitled to it, and at the same time I would not want to continue in any group unless you understand my attitude. As you know, there is a Foundation. It has been started at the time because there were several of us who wanted to form the Foundation, and simply became trustees, of which I am one, with a few functions which we fulfill, and also several of our group leaders who are doing certain necessary things. I was one of them and I have played that kind of a part of belonging to the Foundation for quite some time.

At the present time I will not longer play. I will try to be what I think I ought to be, and I'm basing this because on certain things which I've experienced, and for which I have a perfectly good reason now to say what I say. In the first place that what I feel, that what I really want to do and what I believe is more honest, and for that reason why I want to say it, is something that has germinated in me for quite some time. It is partly based on the relationship which I had, small as it was, with Mr. Gurdjieff. And there are certain statements he has made to me, and to some extent which he has given to me as instruction which now make me decide to say what I want to say, and also to do what I intend to do. I do not entirely agree with certain statements made at the Foundation; neither do I agree sometimes with the behavior of some of the people there. For that reason I will for a little while become a little more free from the Foundation as such. I will still be part of it; I will still be every once in a while you might say as a visiting fireman, appear on Tuesday and answer a few questions, but otherwise I will endeavor to try to make the bonds as far as the Foundation is concerned as loose as I can, at the same time giving me a certain freedom, and also not making it so that it looks like a separation, because it is not right for any one of us who would like to go either to Mendham or to partake into the movements to be excluded from that. At the same time I want to be quite honest that I am not speaking for the Foundation as a whole. I do not want to do that now. That is, I will not at the present time represent the Foundation, neither do I want you to have the impression that I am saying these things because I am a group leader at the Foundation. I am not. I don't want to have the impression created that I ought to belong or that I should. I know there are many things against what I am now trying to do and will do, because there are certain advantages of conforming to certain conditions, and also to be able to associate with a variety of people who all profess to be interested in the ideas of Gurdjieff. I agree with all that. At the same time I come to a conclusion that I don't want perhaps too much of that any more at the present time, and I will not be able to say what I will do in the next year. But to make it short: our groups will be at the index office. I will keep them there. I will, as I say, every once in a while be for the reading. I hope that there is no objection to anyone appearing there, and if there is then of course I would like to know. At the same time if any one of us considers being a member of the Foundation important as if the Foundation represents something, which of course it does to some extent, and also that one may consider it important for oneself to belong to an organization of that kind, and therefore would not like to come to my group when I put it on this kind of a loose arrangement, such a person of course is absolutely welcome to go to anyone in the Foundation and go to their group. And anyone who wishes this, I'll be very happy to try to arrange it. It is not that I want to keep anyone. That what I believe in what work is and what I try to live in accordance with, and what it represents for me is far more important than even to have several people who believe in it and to make them come to our groups. Everybody who comes is free to go. Everybody who comes is free to come. I have no further interest in it and I want to make this quite clear. I don't hold any of you. I don't wish to. You come on your own volition. You leave on your own volition. You do as you please. If you come, it's right. If you don't come, it's also right. I don't hold any brief for saying that the way I think or believe, that the ideas ought to be expressed, or how they ought to be formulated, that that is the only way to do it. No, the only thing is, I can only do it in a certain way; and my emphasis on that what I believe

is absolutely important regarding work, when I start to emphasize and every time emphasize the necessity of being awake, of not being asleep, of trying to become conscious, when I talk about non-identification, when I talk about real observation, about simultaneity and things of that kind; all those concepts for me belong to work, to work on oneself, the way I understand what Gurdjieff means by Partdolgduty, and therefore I try to emphasize that every time we talk about it. And for me these ideas are not just either to be discussed or to be felt. For me the ideas are either to do or to be, and nothing more. Therefore I have no particular desire to talk around things or to feel right about work, or even to imagine that I work simply because I happen to talk a little bit about some ideas that are close to so-and-so, and this and that. There is no interest. All I wish is constantly to keep in our mind that what is important for work on oneself, and to try to manifest that as well as we can in our lives.

For that reason I hope that we will be able to have three groups. One I would call an intimate group with whom I hope that we can to a small extent work together a little bit more definitely, a little bit more in detail, a little bit more earnestly about what we could do regarding exercises or certain tasks. The second group, you might call it, is a medium group. It is a group in between, in between the first one and the last one. It is a group in which the different ideas are discussed in relation to the practicability and what we ought to do in order to try to become conscious, and to lead gradually up to the possibility of really working. That is, in the first group it is as if then one is considering work as a necessity of life. In the second group it is as if work and the ideas are not only interesting, but there is a wish of trying to apply them. In the third group it is a group in which a variety of people can come. And there is really no particular necessity of knowing very much about work than only gradually trying to see how ideas of oneself and the education one has had, and the different exposes to which one has been subject in one's own life previous to becoming in contact with the ideas of Gurdjieff, where they belong; where they, other ideas, belong, and the relationship between that what is Gurdjieff's and what is unique in that way of looking at things as compared to a variety of different kind of religions or philosophies. So it is the kind of a group where one need not worry too much about repeating the same thing and where constantly new people could come in, and I hope that we will continue to draw more and more people, or to use another word, that there might be more and more good material; and I don't know who the judge is about such good material, but where in any event there is enough curiosity in order to exchange in the very beginning about the good value of the ideas of Gurdjieff, or at least the way these ideas are represented in "All and Everything."

This is my aim as far as groups are concerned. There are a few other things I would like to do. One is the Index work which I believe requires more attention and more realization of what is involved. I think there ought to be more people still working on it if we possibly can. The second thing I want to do is try to write a little bit more about what I call the project "Firefly." Some of you know what I mean by that. It is something that I would like to have more time for, and I hope that I will have more time in the coming year in order to bring that more or less to a certain conclusion. In the third place I hope that we will be able to meet again and again in a little bit of a different surrounding than just a group once a week, but that what I have called during the summer semi-official

meetings of a certain kind where maybe we have some lunch or something to eat or supper-time, or where we can actually have the possibility of working together in a physical way. That I do not know. It depends a little bit on certain things that I have as yet no particular control over. I also hope that we may find time to do some reading together. I think it's quite important. I don't want to fall into the trap of constantly reading Ouspensky's book. I think it is quite right, but we are now reading for the third time. Why should we? We still have "All and Everything." Why don't we read it? Some parts even of the second series could be read very well. It is published, so why shouldn't we? Anyone who happens to be able to read French, for them it is an open book. For us unfortunately the English edition is not as yet out. It should have been out long ago. But it isn't. But in any event there is material of that kind which I think perhaps we may have an opportunity to get together and to read a little bit and try to understand together.

But you see in all of this, and I beg you to keep now what I have said for yourself and to make your own judgment. For myself it doesn't matter whatever way you still decide. If you come, fine. We will continue, and it is, as I say, on that kind of a basis. And I do not wish either gossip; I don't want any misunderstanding. I don't want any approbation. I don't want you to have any particular feeling one way or the other than only to the extent that you for yourself decide what you wish to do, what is right for yourself. What you want to do, that becomes your world. Only for that you become responsible. If that is what you wish, I will work with you. If you don't, it does not matter. It is your, I would almost say, funeral.

So I want to say this because I think it is absolutely important. I do not sail under a strange flag. I am aboveboard. I am honest. I want you to see it. I want you to see how I mean it, the reasons why I come to certain conclusions like this regardless of whatever anyone else thinks about it, and regardless of whatever their opinion is, and regardless of the kind of gossip that undoubtedly will adhere to this, or the comparisons that will be made, or the statements that I want such-and-such and that I am this and that. It really doesn't touch me very much. My life comes to an end. You know I really am not interested very much any more. I wouldn't say that. I'm very much interested. At the same time I'm no fool.

So if we can work together, we work together. We will create for each other many difficulties, and we will try to face our own personality and our own traits and our dislikes and our things that are not exactly the way we would like because we don't want this and we don't want that. All of that we will have to face. We will have to see it in the proper light, and it has to be used for the purpose of becoming conscious to that way so that we can actually become something else; that we inwardly will bring out what there is and what is real of ourselves, and, as I have said before, about which we don't have to be ashamed. That we live as if we die tomorrow, that we live as if that what we want to do today we still want to do because we have not done it, and still we wish to do it. And this applies to a variety of little things that we always postpone, and that we never, never want to face. Make a resolution for yourself that you want to face life for yourself, within yourself, by yourself, not in the presence of others but only in relation to that what you call your God, your conscience, your Absolute, your Christ within yourself; and to make that, if you can, grow to its fulfillment. So if you have something to drink, we'll drink to that, if you like.

Dick Wachtel: ---- identified with this thing. I believe I remained impartial to this, and what happened here for the first time is that either because reaction time has slowed down or changed, I realized I was not being understood, and then it became important to be understood.

Mr. Nyland: But at certain moments there may have been the possibility of your seeing that you were there.

Dick: I became more identified today and yet by the same token I had the impression of being more aware.

Mr. Nyland: That doesn't go. When you are more identified, you are less aware.

Dick: But it was the awareness of the fact that I was asleep.

Mr. Nyland: Were you objective towards it?

Dick: I believe that ordinarily in relation I was impartial, this time in communication.

Mr. Nyland: Wait a minute, wait a minute. How were you impartial?

Dick: In that it never was important to me to communicate anything. There just had to be a relationship between us.

Mr. Nyland: But were you ompartial or partial?

Dick: Well, that's what I feel happened. I became aware for the first time today of the fact that I was identified. And this is when I had the flash - - -

Mr. Nyland: But now were you identified today?

Dick: Well, there's my question. I believe that I never became aware of the fact that I was identified, but I may not have been.

Mr. Nyland: I doubt if you became aware of the fact that you were.

Dick: Because I had to become identified today, or - I didn't have to, but I became identified today because it wasn't possible to communicate as it had been in the past.

Mr. Nyland: You use the word 'aware' in the wrong sense. It came to your notice that you were more identified.

Dick: I realized I had been identified.

Mr. Nyland: That's all. It does not mean aware. Don't use the word then. You became aware of it in the ordinary sense you use the word 'aware'. I become aware of the existence of someone else. That comes to my notice, and that is really, - and you should be really quite sharp; not use the word 'awareness' unless it is connected with a state from sleep to being awake. That is the way we use 'awareness'. And you were only aware in your sense of the word of the fact of being identified. But you were not -

Dick: That I had been identified -

Mr. Nyland: Oh, even that, it is worse. You see it makes it worse, because what has happened in the past is past. It requires objectivity, non-identification and simultaneity. And unless these three factors are fulfilled, there is no awareness in our sense of the word. 'Awake' means that I have to fulfill these three things.

Dick: Would you define 'simultaneity'?

Mr. Nyland: Moment. Moment. It is difficult to argue about what is a moment. Sometimes we say a moment is that where the future changes into the past. It doesn't belong to either. It is a moment and it has as such no dimension, whereas the past and the future are lines of time. But when I say a moment is a point of time, perhaps that defines it, the difficulty is that I have no concept of it because I never live in a moment. I always live either in the future or in the past because I anticipate. So it is a difficult concept. At the same time I know what it's like, an instant. That I know because I've seen it. An instant of a thunderclap, or like an instant when 'click' of a photographic camera. An instant when I have this movement of my eye, closing and opening it. It is as close as I can get to an instant in the sense of eliminating the possibility of time, reducing its dimensions to the smallest possible length. It would become a point but I do not know it. A point even in space always has a dimension. And therefore I say a point, a moment in time also has a dimension of time length. And I cannot see it, and I cannot be experiencing it unless I myself become sensitive enough to free myself from either past or future, from a thought that I have, 'what will come?' or from a memory that I have of, 'it has been.' And I'm trying to struggle constantly between these two things. And I try to see that that what is now future will become past, and I like to catch it at the moment when it does happen to me; and at that moment I can get a certain reaction on myself of a realization of existence. That I identify with that moment of life.

Dick: Can that be combined with the realization that you had not been aware of that?

Mr. Nyland: Yes, but that is memory of the past.

Dick: You think that that might happen to 'most anyone'?

Mr. Nyland: No, what? With what?

Dick: I suddenly - -

Mr. Nyland: It is in your head.

Dick: Your words - - -

Mr. Nyland: It is in your head. You remember that you were not identified. Everything that takes place in my head as a thought process is not awareness. It's extremely difficult to know this because we need our mind to get started, and then when we have started it, we don't want the mind because it interferes. This is really the dilemma. And surely it is

not the point that we discuss. It's the point that every philosopher discusses at the proper time. What is a moment? What is time? What is this? What is that? What is an experience? What is reality? Things of that kind. They all the time come up when you read, if you read. Lots of books have been written about it. What I'm trying to say is to try to reduce it to a very, more or less understandable way of what is my concept of time. But the concept of time is linked up with my life. And therefore I do not know what it is unless I understand why, at a certain point, which unfortunately does not stay at that point. And I'm all the time myself dynamic regarding this, whereas the realization of the moment has to be a static property. And the only way by which I can probably get it is if I make a cut through myself, and at that moment that cut is myself, but belongs again together as a whole body. And the line of cutting would be a moment, like I cut a time into its proceeding and following.

So simultaneity is not an easy concept, but I get close to it when I have something that happens without a thought taking place, a realization of "boom" and it is there and - I have an experience. There are different ways of finding out what it is to have simultaneity. And, for instance, my concept of time is entirely different at different times. And I know it. If I'm interested, time doesn't exist. If I'm not interested, time is heavy. You see we ascribe already in ordinary terminology, a light time and a heavy time. We change our concept of time in accordance with what we are. We change our time in accordance with how we live. And my interest in life corresponds to a change in time. And if I could understand it better, if I see that time - I've said this before - if I see that time depends on me, and that my time lives with me and stops with my death, and starts with my birth, then I have a concept of time so entirely different from the usual one of the clock, that I just, all that I have to do is compare it. But if I want to go by my time or by the clock time, it is very fortunate if it happens to be the same in both cases. The only way by which I can reach from this ordinary plane to another plane is through a moment of time. Because a moment of time being without dimension, it is also without subjectivity. And when I, when Gurdjieff says, "time is the unique subjective", if I want to realize what a moment is, I have to take the subjectivity out of that uniqueness. And it becomes one.

But as I say, these are philosophical terms. I can imagine that if my life, myself, became lighter and lighter, my sense of time would change. Now time flows through me and it is a form of my life. If my body becomes lighter and lighter, time will not have the obstruction that it has at the present time through my body. And if I am light so that I can float, time will then at that moment be timeless as far as this earth is concerned. Stepping from one time to another, the concept of changing time, relationships, relativity, all of that is linked up with it.

But don't let's go into that kind of philosophy. I say it is something that has to be satisfied when I am awake, and for that reason, not being familiar with an objectivity of time, I fall immediately into the subjective element of memory, or, if I want, hallucinations or expectations. And this is it. And then my thought process belongs there. Because that is what my mind does. It is all the time occupied with the future or with the past, and never, if I even had an inkling of how it is that I could conceive of a projection on myself of a time element as a moment, I would be free. It would be the opening of the gates of Heaven. It's absolutely the only way by which I can somehow or other

open the door away from my prison which is now on earth. But it is impossible. I have a key, and it can fit into a lock at certain moments. And sometimes by a supreme super-effort I can open the door and I have an insight as if in mystical relationship towards God I see Him. That is possible. But for ordinary life it isn't, and what means in ordinary life for me simultaneity is the gradually reducing the past and the present until it meets in one point. This is really the process that I am trying to do. When I wake up I know I am not awake at the moment. As soon as I try to describe it, it is past. But I anticipate it, and I know out of the future the possibility of myself being awake, I now bring to a point in which I will not allow my memory to interfere. And in that kind of a process psychologically I now reduce the two elements into one so that they practically touch. And then I extract between experience that moment of time and I say, "For me this is reality, this is my realization of, let's call it, oneness."

It is difficult to say what exactly it is and how one can have the concept and the experience of a moment of time. I believe that the only way by which it can be done is that I, when I eliminate the three different kinds of postures of myself as represented by centers into a unity which has to be linked because I make that effort to become one. And in the effort to become one, then I have the possibility of a contact of a moment.

Now, don't let's talk too much about it, but it is something that is very, very interesting. If you want to meditate, meditate about such things, and try to remain truthful about your own experience and what you say for yourself, and how often you have to say, "It was in the past, I remember." Of course that won't have a value, but they are not the same as a moment of being aware, when I have the memory of a moment, that I can also say I didn't know. Leave it. You have your own touchstone. That is your measure for you. You know if one has an experience of being awake once, you know what it is. With that you compare other experiences, and then for yourself you do, "Yes, I was, I was close to it; I was almost there. No, I wasn't. That moment, yes, without any doubt I was." But the characteristic of that is a taste, a taste, I call it, of objectivity, for lack of a better word. But it is a taste which is different from my ordinary life.

And again, a lot of words. It is only the concept that one can extract from such words in translating it into an experience of oneself that then one says, "Yes, I know by taste what it is to be awake." And probably for a long time that is what we can say, and really not more. Yes, Lita.

Lita Harrison: In the beginning of the meeting you spoke about all of us - - - and - -

Mr. Nyland: Did you agree with it?

Lita: Yes. Did you mean, when you said further about trusting other people's sincerity, and having tolerance - you didn't say this, I'm trying to see if I interpreted it correctly. And then I want to bring it to myself. I don't know where the line is, where one is supposed to be tolerant with themselves because I find that - -

Mr. Nyland: I don't believe you can be tolerant with other people unless you are really awake. I can tell myself to be tolerant and I can put out

a certain form of behavior which I call tolerance with others, but I really don't know what it is to be tolerant with someone unless I understand why that other person behaves the way they do. If I know this, I can get it in two ways. One is by a long period of experience, with common sense, with certain suffering, with having this and that and that happen to me so that finally out of that I distil a certain amount of wisdom which I call human wisdom. It is the ability to get along with others. That I gradually out of that get something that I know my behavior form is now based on the totality of understanding of many people with whom I have come in contact. It is one way, and of course it exists, and there are wise people of that kind.

The way we try to is to become awake oneself and see in myself what are the results of my behavior which I would call mechanical and with which I now wish to become acquainted, so that when I see such results as behavior I recognize them as where were their motivations and what was the mechanicality of it, and where I am when that kind of behavior form takes place. Now when I'm familiar with myself behaving in a variety of different ways in different conditions, and different modes of life, different days, different years, I have a picture of myself as a mechanical creature, in many ways mechanical, not entirely machine but in any event so filled with habits of thoughts and feelings and doing that I now can almost predict that when I am in such and such a condition, I will behave like this. I have to be awake in order to see this in the reality because as long as I'm within that particular habitual form of behavior, I have no ability for myself to be objective. You see I cannot be objective in a color and say, "I would like to see my sight." I remain colored in that color. I - - - it. The only time when there is possibility of getting to white light is that I am away from the red, and I see it then outside of me as red. Then by extrapolation I perhaps could make red, green, so forth, combine and then make white. But I will never realize in what I live if I am in mechanical life what is meant to be objective towards myself unless I myself make an attempt at the moment when I am behaving mechanically to try to withdraw, and then to see myself. So if I do this and I try to understand myself in that way, and I come to certain conclusions which are then truthful to me, then perhaps I could dare to start with other people, seeing their behavior and more or less knowing why they behave in that way because they are mechanical. You understand?

Lita: I understand.

Mr. Nyland: Good.

Lita: I think I understand. I believe that I am very intolerant because I don't know really what's going on, and I believe it's a sort of false tolerance when I am tolerant. You know, if I seem to be tolerant, my reaction - - -

Mr. Nyland: It is all right. For the time being continue with it. It is a much easier way to live with.

Lita: Well, I feel that I want to do what I believe is right to do.

Mr. Nyland: Ah, that is different. The question is, are you sure now that that is the right thing for the other person? Maybe for the other person, for that person's growth, it may be necessary for you to be

intolerant.

Lita: - ? -

Mr. Nyland: Yes, it is extremely difficult to know what is right. What I call right, I call it, let's say, with the best intentions in the world, I would want to do that for my child. And I will tell him, 'don't do this, don't do that, don't eat that,' and I spoil it exactly because of that, and I have the best of intentions. For instance I may say, "No, that is not right. Don't eat too much meat, and a little bit more of starch, and no sugar." And what will the result be? The little boy's or girl's stomach is going to be adjusted to just one, two, three, four, five different kinds of food and no more, and as a result the stomach will simply be that, and if I feed it iron nails the stomach wouldn't digest it. You see what I mean? And this is not only a stomach.

Lita: - ? - for myself with tolerance -

Mr. Nyland: True. For yourself when you know what is the true understanding of other people, it is naturally based on what I know of myself. It is based on a certain extrapolation because it is outside of me of behavior forms of others which I try to trace to their origin. What is needed if I wish to help is that I not only understand myself. I have to understand what the other is and how it happened to come about. Then I have to know what is needed for myself or for anyone else in similar circumstances to start to develop in the right direction. Then I have to know, am I capable, that is, have I enough - - to be able to do that in such a way that it will be adaptable to the other person, choosing of words, certain form of attitude, not saying this, giving something that is contrary to ordinary conventions, things of that kind. But you see, even that is not all.

Lita: - ? -

Mr. Nyland: Yes, you are.

Lita: Am I?

Mr. Nyland: Yes.

Lita: I'd say, having tolerance in terms of when to give myself tolerance, not in terms of anyone else.

Mr. Nyland: That is something for yourself to find out if you consider yourself that what you do, you're too tolerant. One day be very good to it. Next day you chase it around the block. You find out. This you have to learn. Your body is no fool and your conditioning will not allow you to see the truth. Sometimes it craves candy, give it candy. Other times it craves candy, don't give it candy. Spank it, cherish it, be good to it, not good to it. Learn what it wishes. It wants certain things. Say 'yes', say 'no'. Who is there to say that? Something in you who is interested in the well-being of the body. And you don't want to be fooled by it. Some day you say, "I'm so tired, I cannot do it." Maybe you are, maybe you're not. It depends entirely what the interest is that engages you. If it is something that says, "Oh, so tired, no, I don't want to go out." Someone phones, " - - I have a nice girl," this and that. "Oh,

yes", - out! I mean to say, you see, because these ideas about how tired I am don't mean anything at all. It has to be weighed against something that holds interest. And if I have interest, I can do with four hours sleep. It all depends, and I am so fooled. And I let myself be fooled because particularly, I want to go to bed at 10 o'clock, you know, because I feel too tired, and I really go to bed then, and my body loves it. And then pretty soon six, seven hours, eight hours, nine hours, and if I give it again seven hours, it will be so - ?, because I'm so tired in the morning. It hasn't had enough sleep. Poor me, has to do this and that. Take all the ladies who have nothing else to do. And what are they busy with? Getting their hair done, and this and that. Oh, an appointment here and there. "I couldn't make it, and oh, oh." It is their life.

Now, all right. You look at your body the same way. Spank it if you wish. Some day, yes. Another day, very good.

Lita: But I don't know when to - -

Mr. Nyland: Yes, you do it. No, you do it intentionally. Don't you see? You know it well enough. Don't be silly. You know very well what kind of a dress you put on and for what reason. You know when you want to create a good impression or not. You know how to put your best foot forward. You are interested in the opinion of other people toward you? Don't be silly. You know all these things. Don't think that you are nothing else than a little bit of bacteria. You're an ordinary human being, subject to all kinds of human frailty, I'm quite sure. But study it, see it, don't always give in, but give in at the proper time. But you give in, you allow it. You make a distinction between your body and something that says, "I allow you." It is quite a different thing. I say, "I stay in bed, I allow this body to stay in bed. Now go to it, enjoy it." You'll get up.

I must stop. I have another group after. So next week. Next week, I hope, yes? Dick? Huh? All right? With questions this time not assigned to anyone in particular. Good luck. Think about time for this week. Good-night, everyone.